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TWO FOLK-TALES FROM NYASALAND.

BY A. IRVING HALLOWELL.

IN February, 1920, the following Yao texts were recorded from the dictation of Dr. Daniel Malekebu, an educated Bantu, who was then living in Philadelphia. Native to the region of Blantyre, south of Lake Nyasa, Dr. Malekebu has since returned to his people as a medical missionary. He speaks English fluently, and the free translations of the tales are based upon the word-for-word rendering which he gave. No claim to further accuracy can be made, however; and the writer is unqualified to offer any detailed linguistic analysis. The phonetics of the texts have to some degree been corroborated by notes made on this dialect by Dr. F. G. Speck, through whom I made the acquaintance of Dr. Malekebu, and at whose suggestion the attempt was made to salvage this bit of African folk-lore.

The phonetic orthography has the following values: —

VOWELS.

a	as in <i>father</i> .
e	like <i>a</i> in <i>fate</i> .
i	as in <i>pique</i> .
o	as in <i>note</i> .
u	like <i>oo</i> in <i>boot</i> .

CONSONANTS.

b, p, d, t, g, k, m, n, s	approximately as in English.
ŋ	palatal nasal, like <i>ng</i> in English <i>ring</i> .
l	as in English, except before the vowel <i>u</i> , when palatalization seems to take place.
tc, dj	surd and sonant prepalatal affricatives, like <i>ch</i> in English <i>church</i> , and <i>j</i> in <i>judge</i> .
w, y	semi-vowels.

I. AKALULU NI AKWITETE.

Kweleko wakuli wandu wawili, menagowo lialidji akalulu ni akwitete. Lualine wasosile kudja kutciwambo kusuma ŋguo. Nipo powayitce kutciwamboko ni wosepe wasumile ŋguo, nambo akwitete wasumile ŋguo djambone, nambo akalulu wasumile ŋguo djakusakala; nipo akalulu, walidji wanḡakondwa. Powadjawulaga kumanḡwano

akalulu wambuledje akwitete ligongo nguo djakusalala. Wandjigele ni kumdjotca pamoto. Nambo miasi wakwiwadjasitce pamasamba ni djapangwitce tcidjuni. Nipo akalulu powagonile tcidjuni tcitca-djimbile nyibo, "wawuledje akwitete ligongo nguo djakusalala akwitete." Nipo akaluluwawadjikamwile tcidjunitci ni kutciulaga. Nambo miasi djakwiwadjasitce ni kupangania tcidjuni. Nambo akalulu powadjesile wadjilekugona soni tcidjunitce tcadjile kwimba nyibo djakwe, "niwawuledje akwitete ligongo nguo djakusalala akwitete." Powayitce kumusi wandu watite, "akwitete alikwapi?" Nipo akalulu watite, "awile." Nambo tcidjunitce tcadjimbile nyibo djakwi, "niwawumledje akwitete ligongo nguo djakusalala akwitete." Nipo wandu wamkamwile akalulu ni kumbulaga.

[Translation.]

MR. RABBIT AND MR. GRASSHOPPER.

(Once) there were two people. Their names were Mr. Rabbit and Mr. Grasshopper. One day they wanted to buy cloth at Quilemane; and after they arrived at Quilemane, they both bought cloth. Mr. Grasshopper purchased a very beautiful piece of cloth; but Mr. Rabbit bought a piece of cloth (that was) less beautiful, and Mr. Rabbit was unhappy. On their way home Mr. Rabbit killed Mr. Grasshopper because of Mr. Grasshopper's beautiful cloth. He took him and burned him (the grasshopper) in the fire, but (it happened that) his blood was spilled on to a leaf and was transformed into a bird. When Mr. Rabbit went to sleep, this bird started to sing a song (over and over again): "He has killed Mr. Grasshopper because of Mr. Grasshopper's beautiful cloth." (Now,) Mr. Rabbit was able to catch this bird, and he killed it; but its blood was spilled, and was (again) transformed into a bird. When Mr. Rabbit had walked another day's journey, he went to sleep again, and (then) the bird went to singing its song (over and over again): "He has killed Mr. Grasshopper because of Mr. Grasshopper's beautiful cloth." When Mr. Rabbit arrived at the village, the people asked, "Where is Mr. Grasshopper?" And Mr. Rabbit replied, "He is dead." But the bird once again sang its refrain: "He has killed Mr. Grasshopper because of Mr. Grasshopper's beautiful cloth," and the people caught Mr. Rabbit and killed him.

2. NDANO DJA LISIMBA NI MBALAPI.

Lualine mwa Africa liakuli lisimba liadjile kwilambo. Ni liyasimene mbalapi, nipo lisimbali lidja kamwile mbalapisi, nipo djinebalapi djabatite, "ndawidjine naga lisimba liitci kwende tuitce makongolo getu pampepe nipo tumanyane." Nambo lisimba liyaitce kusosa kuṛkamula balapi lisimba lipilaitce balapisi siyatandite kumenyana. Nam-

bo lisimba nganaliulaga. Balapidjine djabatite, "naga lisimba liitce kwende tuitce mitwe djetu pampepe kanga lisimba tiliitce tutuminyane lisimbali." Lyaitce nipo mbalapisi djawitcile mitwe pompepe, nipo wamanyane ni waliuledje lisimbali.

[Translation.]

STORY OF LION AND ZEBRA.

One day in Africa there was a lion which went to the plains. And he found a zebra, and this lion he caught this zebra. And the other zebras they said, "When the lion comes the next time, let us place our feet together and kick." (So,) when the lion came waiting again to catch the zebras, they (got together and) began to kick. But they did not succeed in killing the lion. One of the zebras then said, "When the lion comes, let us put our heads together! We shall (then) kick the lion when he comes." He (the lion) came; and (this time) the zebras placed their heads together, and they kicked and they killed the lion.

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